

with preparation to throw off the despot. A great crisis is at hand. And brave Hungary, whose women have been whipped and whose patriots have been slaughtered by the infamous butchers of the house of Hapsburg, will soon rise again. Is there no reason to rejoice, that Hungary has such a leader and European Republican such a counsellor and friend, as this glorious Kossoth?

With all this before him, the editor of the *Liberator*, for comes, out and openly declares—Kossoth is fallen! Oh, this is pitiable! Kossoth's whole life shows where he stands. Let us think of slavery; and the recent debates in Congress show that slavery has eyes to read its language. His character stirs and vitalizes the sentiment of freedom, wherever it comes. But the *Liberator* would have this man merely depict his own special mission to this republic, which is so important to his country, and for which he has so little time! Let him do his own work truly and wisely, and, in doing that, he will do more for freedom in this country than he can accomplish by any other means.

"It is palpable pro-slavery dodge," says the *Liberator*. That paper should be very cautious how it uses the word "dodge." The *Liberator*, some time ago, perpetuated the most palpable and pertinacious "dodge" we have observed among the editorial faculty for two or three years. It will remember how carefully and persistently it dodged our question respecting its joy over George Thompson's election to Parliament.

To Kossoth, everything about him shows the unshaking fidelity and truth of his character. He tells us what he means and what he wants. Every look and tone, every movement of his grand character, shows that double-dealing is now, and ever has been, foreign to his nature. He has his own great work to do. Let him do it. For the present, we are content with the speeches against American slavery which are made by his character and position; and, for the rest, we will wait for the public opinion of free and independent Hungary, and for the influence on our Republic of the coming Republics of Europe. Kossoth will do his work. Be assured of that. Let us do ours like wise, earnest men, who can justly appreciate all influences that work in our favor, and be steadily hopeful of the Future.

From the Banner of the Times.

KOSSUTH.

While we would not express ourselves in too censorious language, we cannot but regret his yielding to the oppressive demands of our Republican tyrants. We cannot believe the illustrious Magyars ignorant of the oppression which exists in this land of professed liberty, neither can we believe his great heart can but be moved in view of the wrongs of any portion of the great family of mankind.

We do not doubt but that Kossoth's mission will result in good for Hungary, and we trust, for all Europe. That the name of Louis Kossoth will yet be engraven upon the hearts of millions yet unborn, whether Hungary shall gain her independence through his immediate instrumentality, or the work he has commenced be left for another to finish, need no prophetic eye to foresee. We ardently hope and believe Hungary will yet be free; and the same freedom which we so devoutly pray may yet be the lot of Hungary, we also demand as the right of the oppressed of every land. And as we look forward to the day when universal emancipation shall have been ushered in, who can fail to see that those who are the oppressors will be held up to execration? Can it be expected that the neglects of the professed champions of freedom will be forgotten? And can it be expected that this unkind act of Kossoth will be forgotten by those who had a claim upon his sympathy? Will not the sons of Africa say—In the day when we were in bondage and used your sympathy, you mocked at our distresses and received homage at the hands of our oppressors. While you pleaded with burning eloquence the cause of liberty for the children of your own fatherland, you refused to exchange even the words of mutual sympathy with those who were laboring to achieve the same boon for their brethren, whose lives were made bitter by reason of bondage?

QUERIST.

KOSSUTH IN PHILADELPHIA.

There was, of course, a prodigal display of bunting, embossed with all sorts of patriotic mottoes, across Fifth street at Arch, at the Anti-Slavery Head-quarters, was suspended a white flag, on which was inscribed—

WELCOME THE EXILE!

EVERY INHABITANT OF THE LAND SHOULD BE FREE AND EQUAL BEFORE THE LAW.

Kossuth.

Below this was an accurate representation of the old Independence Bell, with its inscription in prominent letters—

* PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF.

Nowhere else did we see a flag; once so beautiful and so appropriate. It attracted a great deal of attention, and the Fugitive and his companions looked at it with evident interest. There was only one word on it, and that was "Exile," for which we would have substituted "refugee"; as being more accurate as well as more expressive. But our friend over the way, who courteously permitted us to fasten one end of our cord in his garret window, thought that a too incendiary word! The newspapers, in noticing our flag, meanly suppressed the fact, that it was hung out by the Abolitionists. In other cases they were careful to give the appropriate credit, and we know they did not fail of doing so in this instance from lack of reliable information.

The procession halted in front of Independence Hall, into which Kossoth, after alighting, was conducted. Here Mayor Gilpin spoke an official welcome, to which Kossoth replied. The Mayor told the Fugitive that this was the hall where the fathers of the Republic proclaimed their Independence; but he did not tell him that this very building is now used by their degenerate sons, and by some who were then present, to re-bind the chains of slavery upon the swarthy Kossoths of our native land; nor that under that once hallowed roof had a man been tried for treason for refusing to aid in sending back into bondage fugitives from a despotism, to which that of Austria afford a parallel. Judge Kane was there, but however proud he might have been of the laurels he had lately won, he did not exhibit them to the admiring eyes of Kossoth.

Among the speakers at this dinner was Judge Kane, who seemed determined to make the most of a good opportunity to impress the people with the idea that, notwithstanding his indecent slavishness in branding his own fellow-citizens as traitors, he had a perfectly sublime appreciation of the traitor from Hungary, and was as ready to fight the battles of freedom all over the world, as Mr. Pecksniff was to bestow his goods upon the poor.

The weary Fugitive was not so extensively bored by private deputations here as he was in New York, but he did not wholly escape this species of annoyance. The Sunday Despatch thus notices one case:

Inspired by your history when we had to fight for independence against annihilation by centralized abolitionists.

Conveyed by your people's sympathy when a victim of Russian interference with the laws of nature and of God:

Protected in exile by the Government of the United States supporting the Sultan of Turkey in his noble resolution to undergo the very danger of a war, rather than leave unprotected the rights of humanity against Russo-Austrian despotism:

Restored by the United States to life, because restored to freedom, and by freedom to activity in behalf of those duties, which, by my nation's unanimous confidence and sovereign will, devolved upon me:

Raised in the eyes of many oppressed nations to the standing of a harbinger of hope, because the star-spangled banner was seen cast in protection around me, announcing to the world that there is a nation whose power, ready to protect the laws of God, is far greater than that of any other nation in the world, and that it moves on triumphantly, till not only your own country shall be free, and the Bible spread like the leaves of the morning of autumn, but till the whole world shall feel its impulse:

If any man who was not a clergyman had made such a transformation of a biblical quotation as was made on that occasion by the Rev. John Chambers, the world would have been foremost in denouncing him for impudence and blasphemy. The mingling of Bible and bloodshed in this extract, the invocation to Kossoth to go forth like a Christian McMonagh, with the sword in one hand and the Scriptures in the other, will be highly admired by Mr. Chambers' fellow-members of the Peace Society.

This Mr. Chambers, as the Abolitionists well know, is a clerical braggart, who is as apt at quoting Scriptures in defense of slavery as of war. Of his merits in other respects we are unable to speak.

Pennsylvania Freeman.

We are filled with surprise and regret on reading the following letter from Judge Jay. Who could have supposed that such a man would wish Kossoth, as the professed friend of liberty, to pass through this country untried, uninterrogated, and dumb, in regard to our great national system of slavery?

From the National Anti-Slavery Standard.

LETTER FROM JUDGE JAY.

Mr. EDWARD: I observe from the last number of your paper, that you disapprove of the letter to Kossoth, signed by the gentlemen who presented to him the address from the Executive Committee of the American and Foreign Anti-Slavery Society.—You are pleased to remark: "Judge Jay's name, it will be observed, was not appended to the letter, although it was to the address. We doubt if he was consulted, and his approbation gained, for presenting the anti-slavery cause in this humiliating attitude."

I cannot consent to accept the sentiment which you thus imply pay me, because no one is more responsible than myself for the attitude, whether humiliating or not, in which the letter in question has placed the Anti-Slavery cause. I did not sign the letter, because it was to bear the signatures only of the gentlemen who actually presented the address, and I was prevented from accompanying them. The draft of the letter was approved by me, and I advise that a copy should be retained and published with the address.

I thought, and still think, that duty did not require Kossoth, in his character of the nation's guest, openly to denounce a system which, however detestable, is beloved and cherished and carefully guarded by his host. He had, moreover, expressed a desire not to be implicated in the particular views and opinions of political or other parties. We had a perfect right to thank him for the utterance of certain great truths which are practically treated with contempt in this country, but under the peculiar circumstances of the case, it would, in my opinion, have been ungenerous to have attempted to induce him to make an application of those truths to American despotism. The very address would have been regarded as such an attempt, had it not been for the disclaimer in the letter; and the delegation, instead of meeting with a most cordial and respectful reception, would probably have been treated in a manner that would not have placed the Anti-Slavery cause in a more dignified or more useful attitude than it now occupies.

WILLIAM JAY.

From Frederick Douglass's Paper.

JESUITISM OF KOSSUTH AND THE AMERICAN AND FOREIGN A. S. SOCIETY.

FREDERICK DOUGLASS:—The following Address of the American and Foreign Anti-Slavery Society, to Louis Kossoth, and his *unauthorized* reply, I find in the morning Tribune, Dec. 10:—

(These proceedings we have already published in the Liberator.—Ed. Lib.)

New York, Dec. 20, 1851.

LETTER FROM GEORGE THOMPSON, ESQ. M. P. IN REPLY TO REV. MR. GUTHRIE'S ANTI-SLAVERY SPEECH.

128 Sloane Street, London, Nov. 30, 1851. { Sunday Evening.

MY DEAR FRIEND:—Two days ago, I obtained your favor of the 26th, with its accommodations.—Your information will just what I required to give me an insight into the present state of the anti-slavery cause in Glasgow.

I have read with deep grief the speech of the Rev. John Guthrie, of Greenock, Scotland—

the doctrine, that an *illustrious exile*, because an invited guest of the nation, must occupy a neutral, non-interfering policy towards the giant sin of the nation! Himself here to ask intervention for freedom in Hungary—intervention against the despotism of Russia, and not only disclaiming intervention for the freedom of three millions of our oppressed, but even refusing to speak for the dumb here, that he may call and influence the United States to speak, if need be, in the thunder of cannon, for the dumb of Hungary; and the officials of the American and Foreign Anti-Slavery Society come forward in the name of reason to baptize this policy!

If my evidence is of any worth, in regard to the spirit in which the abolitionists whom Mr. Guthrie traduces, prosecute their humane work, I give it you on more than the guarantee of an oath—under the fact and acknowledged responsibility of a reverent believer in the Bible to speak the truth.

I know not how to characterize Mr. Guthrie's statements. THEY ARE UTERLY ENTRE.

How a minister of the gospel, can deliberately promulgate such calumnies for the purpose of muddying the reputation of the most devoted philanthropists the world contains, I know not.

If my evidence is of any worth, in regard to the spirit in which the abolitionists whom Mr. Guthrie traduces, prosecute their humane work, I give it you on more than the guarantee of an oath—under the fact and acknowledged responsibility of a reverent believer in the Bible to speak the truth.

The men and women of America, who are the victims of the industrious misrepresentation of parties in this country, (as if it were not enough to leave them alone in the midst of their myriad of unrelenting foes across the water,) are intimately known to me. I am the latest, as I am the best informed witness on the subject of their proceedings. As a witness, I am the more competent to speak, because I have not only been an actual observer of facts, and in the full confidence of the parties accused, but perfectly acquainted with the theological opinions of their accusers. More than this—I speak not as one who would say, "I am holier than thou"—but of my own religious views simply—the persons who gravely charge my transatlantic friends with making the anti-slavery cause subservient to the diffusion of infidelity, are persons whose belief, touching the great doctrines of revealed truth, is my own, and to whose well-directed efforts, in behalf of Evangelical religion, I can and do wish success.

Still more, I admit that there are persons amongst the most distinguished and devoted of the American abolitionists, whose theological views are what are termed heterodox. But having made these declarations and admissions, I am prepared to affirm, and do most solemn aver, that when charges are made that

They base abolition on directly infidel principles;

That they propose infidel resolutions at public meetings;

And that they do their utmost to identify Christianity and slavery, and to inoculate with this poison every fugitive slave that comes in their way,

such charges are no more true, than would be charges of murder, rape and arson.

Oliver Cromwell said, "A man never rises so high, as when he knows not whether he is going up." Better had Kossoth remained in Hungary, battling against the ribs of eternal despair. Better for freedom, had he fallen in a forlorn hope against the alien desots, than to secure the intervention of the United States, by his studied and unnatural attitude toward American slavery. Better had the American and Foreign Anti-Slavery Society never come into being, than to foster a morality that merely promises temporary success, as a prelude to permanent disaster.

H. P. CROZIER.

New York, Dec. 10, 1851.

KOSSUTH IN WASHINGTON.

From the National Intelligencer of Thursday.

M. Kossuth, accompanied by his suit, waited yesterday on the President, to whom they were introduced by the Secretary of State. We do not understand that the reception was designed to be a very formal or official one, but M. Kossuth read to the President a short address, of which we have been favored with the following copy:

Enlightened by the spirit of your country's institutions when we succeeded to consolidate our natural and historical state's right of self-government, by placing it upon the broad foundation of democratic letters—

Nowhere else did we see a flag; once so beautiful and so appropriate. It attracted a great deal of attention, and the Fugitive and his companions looked at it with evident interest. There was only one word on it, and that was "Exile," for which we would have substituted "refugee"; as being more accurate as well as more expressive. But our friend over the way, who courteously permitted us to fasten one end of our cord in his garret window, thought that a too incendiary word! The newspapers, in noticing our flag, meanly suppressed the fact, that it was hung out by the Abolitionists. In other cases they were careful to give the appropriate credit, and we know they did not fail of doing so in this instance from lack of reliable information.

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This Mr. Chambers, as the Abolitionists well know, is a clerical braggart, who is as apt at quoting Scriptures in defense of slavery as of war. Of his merits in other respects we are unable to speak.

Pennsylvania Freeman.

AMERICAN ABOLITIONISTS IN ENGLAND. Rev. Dr. Pennington is reported by the New York Sun to have made the following remark in the course of a recent speech in Brooklyn: "When we went to their country, [England] he had found most of them misinformed with respect to the friends of Anti-Slavery in America. The impression among them was, that the star-spangled banner was seen cast in protection around me, announcing to the world that there is a nation whose power, ready to protect the laws of God, is far greater than that of any other nation in the world, and that it moves on triumphantly, till not only your own country shall be free, and the Bible spread like the leaves of the morning of autumn, but till the whole world shall feel its impulse."

Now, how before you sit, in the proud position of your great nation's guest, generously welcomed by resolution of the Congress of the United States, with equal generosity approved and executed by your Ex-President:

"It must be—and if the worst must come to the worst, you have to stand on the battle-field, side by side with the champions of liberty, grasp the hilt of the sword of freedom, and give the sheath to the winds, and with the cry of 'the sword of the Lord and Gideon'—may, sir, the sword of the Lord and Kossoth—it move on triumphantly, till not only your own country shall be free, and the Bible spread like the leaves of the morning of autumn, but till the whole world shall feel its impulse."

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Pennsylvania Freeman.

AMERICAN ABOLITIONISTS IN ENGLAND. Rev. Dr. Pennington is reported by the New York Sun to have

HOLY WORDS.
TREASON.

London, Friday, 19th December, 1851.

Park Garrison:
The speech of your President Fillmore has arrived

and we have it at full length in the papers of
Treasury. None of us, of justice, of love, of
sympathy with the unfortunate, or to my mind Jesus,
is an Infidel to the
Traitor to their
execution of Jesus
no resemble him in
Traitors of this age
social, moral, and in-
what character do
The former is and
moral of the Church;
denies or resists the
which is denounced and
disobeys or resists
which, decried that the
mon, moon, stars
concluded that it was
and the Church
preach not pray in
the three other Friends
and the State hung
now decries that God
his son, Moses to
of their parents,
ing, aggressive war
whoever denies this is
and, and con-
had the Apostles to
were put to death as
was, a very and
whoever denies this
the Church as an in-
the men of the North
wives and children
the men of Christ
against those
State denounces and
Church and States
and doing, by the
has the Church and
States; thus have
Prague; thus have
at ages; and thus do
abey, and the enc-

er what these do
use them; they
life of those to whom
are designed to re-
the Church decided
was healthful, right
is, and declared it a
it is now by such a storm.

In a deep interest which we feel in the spread of
and principles and the establishment of free govern-
ments, and the sympathy in which we witness
struggle against oppression, forbid that we
should be indifferent to a case in which the strong
arm of a foreign power is invoked to stifle public
opposition, and to repress the spirit of freedom in any
way.

The good, and I have no doubt is largely influ-
ential amongst Americans, to the extent of white
men. What we now have to do is to uproot their
prejudices against black. It will be a long time before
this is effected, but the partial changes which
are to effect it, by recognising modified rights in
black, will be accomplished much sooner than
we may expect.

To express the States began by modifying their
laws and permitting slaves to be taught the elements
of knowledge. Men would sooner find out
the principle, and the slaves themselves would be
going upwards, and so weakening prejudices. We
have seen men out of prejudices with rapidity,
which will grow out of prejudices when the sur-
rounding circumstances become favorable. General-
ly, as far as by such a storm.

I am quite aware that your principle of total and
instant abolition is a sound and good one; but
there is no reason why you should not, whilst pro-
moting and holding to that principle, at the same
time making every concession that presents itself; not
being thus final measures, but as instalments,
which may be likened to a struggle for a stick
which gets hold of the largest portion, gets a more serious and ex-
tensive one than he had before dreamed of.

The next day, by the aid of friend Faval, we jour-
nied to Devereux, where we found a Baptist Church
which had taken decided ground against the slave-
holder and his apostle; but, in consequence thereof,
they were put to death as
was, a very and
whoever denies this
the Church as an in-
the men of the North
wives and children
the men of Christ
against those
State denounces and
Church and States
and doing, by the
has the Church and
States; thus have
Prague; thus have
at ages; and thus do
abey, and the enc-

er what these do
use them; they
life of those to whom
are designed to re-
the Church decided
was healthful, right
is, and declared it a
it is now by such a storm.

The next evening, we spoke in the Lutheran
Church in Mainz. Here there was a school teacher
who came to the rescue of the Church and the
Union. But the minister, who sympathised strongly
with us, and took a cordial part in the meeting, said
(in substance) that if slavery could not be abolished
without the destruction of the American Church and
the American Union, then he was ready for their
destruction.

The next day, (Saturday, Dec. 20th,) we crossed
over the Mohawk River to Newville, where we held
three meetings, in the Union meeting-house. Here
the Baptists and Lutherans were endeavouring to get
a revival. At our second meeting, on Sunday after-
noon, which was pretty well attended, there was
some opposition to the sentiments advanced by the
speakers, and one of the deacons of the church, who
was present, advised and urged the people not to come
to hear us again. The result was, that the audience
was doubled in the evening, and very enthusiastic.
We found some warm friends here, and many others
inquiring the way to the anti-slavery Zion.

On Monday, Dec. 22d, we left the place in great
excitement, and went on our way, accompanied by a
number of our Newville friends, to fulfil our appoint-
ments at Payne's Hollow. In this place, we held two
evening meetings.

On Wednesday evening, Mr. Pillsbury, accompa-
nied by our friends, Dyssen and wife, of Newville,
went to Indian Castle, to speak in the Indian Castle
Church; but in consequence of the retrograde course
of the inhabitants, since the place was occupied by the
Indians, he found very little sympathy for humanity.
He is induced to this by the desire to benefit
himself, so that the selfish and the social
principles work harmoniously, if they are left to free
men.

The time will come, and that, I trust, in our life-
time, when society will see it to be for their interest
to support direct taxation, to let that taxation be
collected according to property and income; and
then on also a small poll tax, which those
who are to give property should pay, for the protec-
tion which the law gives to all.

Consider how absurd it is for a Government which
would promote the interest of its subjects, to inter-
vene and say, You shall not supply your wants, unless
you pay us for the privilege of helping you!

When men exchange the raw produce, it is in
that leads in instrumentality by which wealth is to
be created, and the interest of society is to create it;
it is therefore absurd to tax it until it becomes wealth,
until it is known that wealth will be.

Where it really rests in the greatest proportion, there
is the rich man; and the result enables him to begot
children to be laborers for, and live upon the upcom-
ing generation of poor children. Hence every system
of taxation should be placed directly upon property
and income, making the distinction between property
and income in the amount levied upon each, because
it is desirable that equality of wealth should be cared
for, inasmuch as its distribution in small sufficient
quantities, is for more healthy and beneficial to
the mass, than in large masses in the hands of a few.

It is in the nature of their
with slaveholders;
with an earthquake;
their dead would open
raise the non-slave
against the slaveholders;
the United States;
in bonds as bound-
ers, as slave-catchers
and Treason. Let
right of God of Indul-
gence of God unto salva-
Y. C. WRIGHT.

SCIENCE.
SOCIETY.
SOCIETY.

SOCIETY met at Stone-
was called to order
ence was called to
teretary.

A warm south wind
by the sun, and
the few who assem-
around the furnace,
G. W. Putnam,
sessions, the audi-
The speakers were
Enterprise were dis-
An unusual in-
sink great good will
these true and tried
was expected, but
fulness of the was-
ERRY, Secretary.

EDWARD SEARCH.

THE LECTURING FIELD.
ROCKSTON, Herkimer Co., N. Y.

December 25, 1851.

PARK GARRISON:
On Tuesday, Dec. 9th, Parker Pillsbury and his
wife, our good friend Hurd, left Nor-

thern Methodist Episcopal Church. Our afternoon
meetings were poorly attended, while at our
evening meetings we had good audiences. Very few
members, however, were present at the lecture.

I was truly rejoiced to see that ladies were in
the court-room when Hanway's trial was opened. Let
it continue to be so; and if Ashmead & Co. are deter-
mined to outrage all that is sacred to the heart of hu-
manity, show them that it must be done with the
eyes of the true-hearted women of their State upon
them; and that those women, also, are determined to
know the greatest and reprove the least wrong that
have it in their consciences to do, in the name of justice.

Having had their feelings previously disturbed
they were of the same school, they preferred not again
to suffer the terrible infliction of having their sin-

on trial before them.

On Thursday, December 11th, we left the home of

Fairfield. In this place we held

HOLY WORDS.

Dec. 20, 1851.

TREASON.

None.

of love, of

sympathy with the af-

cts of my mind Jesus,

OWNED INFIDEL

an Infidel to the

their altars and their

execution of Jesus

no resemble him in

Traitors of this age

social, moral, and in-

what character do

The former is and

moral of the Church;

denies or resists the

which is denounced and

disobeys or resists

which, decried that the

mon, moon, stars

concluded that it was

and the Church

preach not pray in

the three other Friends

and the State hung

now decries that God

his son, Moses to

of their parents,

stating that he was not

the man to

talk to him about baptizing dog,

he belonged to

a church that had taken

more than one hundred thousand



From the Ohio Repository.

ADDRESS TO THE NORTHERN.

BY MRS. FRANCES D. GAGE.

Do you ask what I think?—Do you ask what I feel? Come my thoughts from the pit? Is my heart made of steel?

Does the lamb skip and play when he hears the wolf howl?

Does the nightingale sing in the clow of the owl?

Do the deer o'er the green hills go bounding now more?

Has the eagle forgot on proud pinion to soar?

Have justice and mercy deserted the earth?

Love, kindness and feeling the home and the hearth? Could you think that aught else from my spirit would flow?

But a dirge for my country of sorrow and woe?

A dirge for my country of guilt and of wrong;

A dirge for the weak, broken down by the strong;

A dirge for the glory that's passing away;

A dirge for our Fillmore, our Webster, our Clay?

We, we to the few, who have sullied our stars;

Who've forgotten our heroes, their toils and their scars!

The curse of the victim shall blacken each name;

The scorn of the true man shall hand it to fame

As a blot, a pollution where'er it is traced,

A word to be hated, dishonored, disgraced!

Oh, Northman! Oh, Northman! beware of the hour

When you sell yourself out to the slaveholding power;

When you barter your soul for a five dollar fee,

To let the spirit that dares to be free!

Beware how you take up the shackles, to bind

The limbs that have left a harsh master behind;

Beware how you stand in the way of the brave,

Who has manhood to feel he will not be a slave!

Beware, if you covet such bloodshed and strife,

How you trifle with what is far dearer than life;

For hands strong and willing, from hill-top and plain,

Will dare you to fasten the 'Fugitive's chain'!

Oh! who were your sires! Came they not from that band,

Who spurned th' oppressor with heart and with hand;

Who, with sword of Rebellion bound firm on their thigh,

Went forth with strong will to be freemen, or die?

Signed their hands to that great Declaration, that we So boast—that all men are born equal and free';

And now will you sully the name of those sires?

Will you pull down home altars, and put out home fires?

Will you break the bruised heart for the tinge of the skin,

And smother the godlike that's burning within?

Oh, Northman! Oh, Northman! beware of the day

When you place yourself thus in hostile array

'Gainst the seeker of Freedom, whatever his hue!

Through his skin should beable, his soul may be true,

Is the Negro a man? Hath his voice not a tone,

A language, a music, that answers your own?

Hath he not the same hope? hath he not the same fears?

Feels he not the same joys? weeps he not the same tears?

Do not the same loves make his pulse wildly start?

Are not wife—mother—sister, as dear to his heart?

Bears he not the same sorrow? the same chastening rod?

Has he not the same Savior? has he not the same God?

Oh, Northman! Oh, Northman! will you be the knave,

That will turn out to fetter the Fugitive Slave,

And bind like a beast, for a master's control,

The man to whom God gave a reasoning soul,

And help bear him back into Slavdom again.

To toil out his years 'neath the lash and the chain—

A curse to the land where his sweat-drops shall fall;

A curse to the country that holds him in thrall!

Oh, Northman! Oh, Northman! beware of the hour

When you sell yourself out to the Slave-catching Power!

From the Anti-Slavery Bugle.

WHERE CAN THE SLAVE FIND REST?

TUNE—Where can the soul find rest?

Tell me, thou Northern wind that cools my fevered blood,

Dost thou not know some spot sacred to Freedom's God,

Some dark and lonesome dell, some cave or mountain breast,

Where, free from galling chains, the weary slave may rest?

The North wind dwindled to a whisper low,

And moaned in sadness as it answered, No!

Ye mighty Oceans tell, whose waves around me roar,

Know ye some favored spot upon Columbia's shore,

Where pining captives find the bliss of which they dream,

Whose Slavery's blighting presence curseth not?

And from the stars a voice, distinct and low,

In soft and saddened tone responded, No!

Tell me, my longing soul, oh tell me, Truth and Right,

Is there no day of joy to follow slavery's night?

Is there no future hour when sin and wrong shall cease,

And all God's children live in brotherhood and peace?

Truth, Right, and Love, man's angel helpers given,

Whispered, 'Be strong, tol in, and trust in Heaven.'

B. S. J.

From Dickens's Household Words.

THE LAW OF MERCY.

'Tis written with the pen of heavenly Love

On every heart which skill divine has moulded;

A transcript from the statue book above,

Where angels read their Sovereign's will unfold.

It bids us seek the holes where famine lurks,

Clutching the hoarded crust with trembling fingers;

Where Toil in damp, unwholesome caverns works,

Or with strained eyeballs o'er the needle lingers.

It bids us stand beside the dying bed

Of those about to quit the world forever,

Smooths the toss'd pillow, prop the sinking head,

Cheer the heart-broken, whom death hates to sever.

It bids us tell the tempted that the joy,

Of guilt indulged will change era long to sorrow;

The draught of sickly sweetness soon will clay,

And pall upon the sated taste-to-morrow.

And those who copy thus Christ's life on earth,

Feeding the poor and comforting the weeper,

Will all receive a meed of priceless worth,

When ripe gathered by the heavenly reaper.

TRY IT ONCE.

'God help the poor!' Well said, but know

That God helps them by man;

You are his agent, reader, go,

Do what you can!

The Liberator.

REPLY TO A SERMON OF DANIEL FOSTER, OF CONCORD, MASS.

Entitled, 'The Bible not an Inspired Book,' published in the Liberator of Nov. 14, 1851.

MR. EDITOR:

A mutual friend of yours and mine called my attention to a sermon preached by Daniel Foster, in Concord, Mass., Oct. 26, 1851, and published by request in the Liberator of Nov. 14, entitled, 'The Bible not an Inspired Book.' Finding it an able production of its kind—it's author apparently, as well as ostensibly, an educated man—the subject it essayes to discuss being of the highest possible importance to the best interests and deepest hopes of man—it's doctrines being in harmony with what, for fifteen years, I have supposed to be the theological views of the Liberator, and being commanded by yourself to the candid perusal of your readers, as of no small importance, and having an undoubted bearing upon all reformatory movements extant, as well as others yet to come—I say, in view of all these circumstances, I feel induced to comply with the wishes of our friend, and offer some strictures upon it, to which, in my turn, I respectfully call your attention, hoping that you will let your readers have an equal opportunity of hearing what can be said on the opposite side of the question; or, rather, of the truthfulness of what is here said.

I am cautioned by our friend to be short. With this advice I shall endeavor to comply, by shunning the rhetorical Charybids of being too lengthy, but I must also shun, with equal care, the Scylla of too much brevity on the other side—a thing not easy in the present case.

The first thing which called my attention was the preface in a short letter to you, (a thing exceedingly common in the Liberator), in which the writer gives full evidence of being a genuine convert to the theology and other teachings of the Liberator, and especially the one under discussion.—'The Bible not an Inspired Book.' Making this the title of his so-called sermon, he gives the following passages for his text: John 18:37, and John 1:17.—To this end was I born, and for this end came I into the world, that I might bear witness unto the truth.' The law was given by Moses, but grace and truth came by Jesus Christ. How these texts prove the non-inspiration of the Scriptures, or what connection they have with what he calls the Bible question, is difficult for me to see; and the use he makes of them, and the method he pursues to sustain his assumption—the non-inspiration of the Bible—is also to me very strange and extraordinary. Having fixed his issues with his opponents, by giving what he calls a concise, candid and just statement of the evangelical view of the Bible, he proceeds to try this view by two standards—1st, Christ's life and teachings; 2d, by Reason. Here he states definitely the use he is to make of the selected passages. According to the statement of the first, 'Jesus came into the world to bear witness to the truth,' and, he says, 'I will bring his testimony to bear upon this question, and let his testimony decide the issue before us to-day.' To this I agree. Let us hear Christ, and abide by his testimony.

Answer. I did.

Ques. Did you ever hear him speak of Moses and the Prophets, or of the Septuagint version of the Scriptures, as they were called in your day?

Ans. I have heard him speak of them very frequently in public and private during the whole course of his public ministry, or from the time I left the receipt of Custom to follow him.

Ques. You were then one of his disciples and followers?

Ans. I was.

Well, let us hear what you heard him say about Moses, the Law, and the Old Testament scriptures.

Witness. It would require volumes to relate all I have heard him say upon this subject, for this was almost his only theme of discourse during the time I knew him. The Scriptures were our text book, and it was the business of Jesus to teach his disciples what Moses, in his law, or in his five books, had taught concerning God, Man and Nature; the relation of man to God, of God to man, and of man to himself and to his fellow-men; the promises and threatenings of God to the righteous and the wicked, as the obedient and disobedient to God's law, which we were taught God gave to Moses, and which Moses wrote in his five books. Moses also gave the history of man, or of the world, from its beginning to this day.

According to Mr. Foster, Moses, like his age, was but partially civilized, not inspired; wrote a false history, or a history abounding with false statements; reasoned fallaciously on many subjects; was superstitious, like his age and times; enacted absurd, wicked, foolish, oppressive laws, &c., and falsely uttered them upon God for effect. I do not give his words, but will hereafter give a few specimens. Is Mr. Foster an infidel? or is he belied when so called?

Court. We are well aware of all this; but we only want a few definite statements concerning Moses and his Law. What did Jesus say definitely concerning them, and especially of the Law?

Ans. In his Sermon on the Mount, chap. 5, 17th and 19th verses of my Gospel, he thus spoke upon the subject:—'Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall not in wise pass from the law, till all be fulfilled. Whoever, therefore, shall break one of the least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; that is, as we understand him, shall have no part therein'; but who ever shall do and teach them, the same shall be called great in the kingdom of heaven.' Very much more (I understand Matthew to say) was said upon this subject of Moses' law in this sermon, the grand object and scope of which was, to vindicate and restore the law or scripture from the false interpretation or glosses of interpretation whereby the spirituality and glory of the law or religion of the scripture had been marred, defaced, and almost obliterated during the preceding centuries, since the days of Ezra.

Question by the Court. Did you ever hear your master speak disrespectfully of Moses, or of the prophets? I shall first examine the Bible—wherein it is mistaken and unchristian. 'I shall then give my own views of inspiration, and of the proper use of the Bible.' In the first proposition, two things are assumed, begged, or taken for granted, without proof, and dogmatically asserted, namely, that there are points wherein the Bible is mistaken and unchristian. The statement and argumentation of this proposition occupies six columns of your paper, and for caricature, misconception and misrepresentation, through the influence of blind suspicion, produced by a false philosophy and a malicious misrepresentation for party purposes, or for whatever assignable cause or occasion, I have never seen its equal in any infidel book, not excepting the 'Bible of Nature,' Herber's Letters to Dr. Cooper of South Carolina, 'Paine's Age of Reason,' 'Hume's Works,' Volney or Voltaire—not nothing exceeds it. Call it Christianity, Garrisonism, Hiskitism, Quakerism or the truth—that is, the Bible or Old Testament truly represented,—or whatever else you please, there it is, as we understand it, to be settled by Christ and Reason—not by John; second, John was, according to Mr. Foster, never indeed, and, of course, as liable to error as any other; third, deny it, if you can; or, fourthly, you must receive Moses and the prophets—or, in other words, receive the religion of the Bible, the whole Bible—as Mr. Foster represents it, and as sanctioned by Christ; or, fifthly, you must do, as *de facto*, what you have done, according to the best of my knowledge, judgment and belief, for the last fifteen years, reject the religion of the Bible, *as such*, as uninspired—a tissue of mistakes—abounding with truth and error, light and darkness, and set up a new, better, yea, a perfect standard of faith and practice. If you cleave to Jesus and to Mr. Foster both, you must have Moses and the prophets as Mr. F. has exhibited them. If you will not have Moses, you cannot have Christ. They are in a sense one and indivisible, as verily as Joshua and Moses, so made by the whole acts and life of Christ himself. Moreover, if you reject the Bible—or the Old Testament, even—and its religion, you must, in consistency, reject God himself, which probably would be no great cross to you.

But, in plain language, I reject the sermon, and repel all its blasphemies, and will rebuke the characters upon the author which he has charged upon Moses. He charges Moses with writing false history—misrepresenting the mind and will of God—with reasoning fallaciously—making false pretensions about the origin of his law, and, in a word, of all his writings; he places him on a level with Confucius, and, of course, with political and moral & religious reformers, or pretended reformers, in general. Now, in my turn, I aver that he (Mr. F.) is as ignorant of the truth of his history, of the origin, natural character and tendency of his institutions, as he supposes Moses to have been of the subjects and things of which he wrote. Mr. Foster is not a reliable historian—*a*—is a most fallacious reasoner, or ignorant or false logician, and, in truth and fact, an infidel, as before said, if that term has any meaning. He is anti-Christ as he is anti-Moses or anti-slavery. He is anti-Bible; and if he knew enough, and was conscientiously consistent with himself, he would be anti-God, or renounce all his late attainments, which he has acquired by reading the Liberator, and go back to his old position, or find a new and better one. To sustain this position, and these allegations, I need only to transcribe the sermon, and add a few notes in brackets; but this I cannot do here. The sermon occupies seven columns of the Liberator, but I must not ask for more than two and a half, or three, at most.

I will, however, make a few quotations, in confirmation of my averments. We have first what he calls 'the senseless story' about Adam and Eve, the fall and the consequences, not in Moses' words, more than in his meaning